



**Licensed,**

**April 1. 1687.**





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A N  
ANSWER  
TO  
Mr. Lowth's  
LETTER  
TO  
Dr. Stillingfleet.

In another Letter to a FRIEND.

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# An Answer, &c.

S I R,

**B**Ecause you had so often desired it, I have at last forced my self to turn over Mr. *Lowth's Letter to Dr. Stillingfleet*. I found it a very tedious and uneasy Task: You had been almost as kind, if you had chang'd your Pennance, and ordered me to walk to *Highgate*, with Pease in my Shooes.

The Way you sent me proved so rugged and uneven, that every step I took, I fancied I was treading upon Cinders, and Pibblestones. But I am resolved to be revenged; I'll send you another Letter, that shall be as troublesome to you, as that was to me. But I'll promise you for your Comfort, it shall be scarce half so long, and not above a quarter so ill-natured. I cannot imagine, what should move Mr. *Lowth* to fall upon the Dean in such a manner: If it were pure Zeal, 'tis great pity, it had not been tempered with more discretion; if there were any thing of particular Pique in the Case, it was not managed with Artifice enough. The World will never swallow the Potion, when the Venom swims on the top of the Cup.

The first known occasion of Mr. *Lowth's* engaging of Dr. *Stillingfleet*, was the Pretence of the *Irenicum*: A Book set out by the Dean in his younger Years, in which were many passages, which his riper Judgment could not approve. And this he had signified to the World in other Writings which came abroad, before the Publication of Mr. *Lowth's* Papers. But here you must note, the grand Objection against the *Irenicum*, had been formerly made by T. G. and his Companions; they had found, as they pretended, that the Design of it was *only to Ruine and destroy the Church of England*: And that was a thing, which they, Good men! were not able to indure; and therefore out of pure kindness, no doubt, they discover the Plot, and warn us of the danger we had cause to apprehend, from this young brisk Presbyterian, that had disguised himself

himself in *Irenicum* Armour. The Truth of it is, they had reason enough to be very desirous to be delivered from a troublesome Adversary. They saw by experience they were not able to oppose his force; and, to secure themselves, they found it necessary, if possible, to give him a Diversion. And this seasonable assistance, Mr. *Lowth* very wisely affords them; by fomenting the Jealousies they had cunningly raised.

In his Treatise concerning the *Subjett of Church-Power*, besides some insinuations in the Book it self to the same purpose, there is a Letter to Dr. *Stillingfleet*, &c. Printed after that to the Reader, wherein he is imperiously Summoned, and little less than Commanded, to satisfy the Church of God, by a recantation as publick as his Error, Scandal, and Offence: And then he is gravely admonished, to consider, that he has not erred in the *Leviara Evangelii*, and that the Point is, whether God has a Church on Earth, with its peculiar appropriated Power, or not. This bold and importunate demand of Satisfaction, seconded with so heavy a Charge, urged upon him with so much fierceness, after he had given sufficient Evidence of the contrary, and done the Church very considerable Service, upon several occasions; could not choose but incline the Dean to reject the Calumny, with some degree of just resentment. Which he did in a short *Epistle to my Lord Bishop of London*; where you may see, that he was not wholly insensible of the abuse, but yet, notwithstanding the great Provocation he had received, he could not be tempted to any rude and undecent expressions: Though Mr. *Lowth* has snatched up some of them in haste, and by the help of a rare Art of Composure, which he has gotten, has mixed, and altered, and jumbled them together, I know not how, till he has made a shift, at last, to make them look almost as oddly as some of his own. This you will find he has done about the beginning of this Letter, which he tells us is, *In answer to the Deans Epistle Dedicatory*. For it was the gentle rebuke, which had been given him in that *Two-penny Letter*, as he elegantly calls it, that put him out of all Patience, and set his Blood into such a violent fermentation, that I cannot observe any great abatement of the Paroxysme for eighty four Pages together. It seems to be little else but a continued fit of Passion, and the Dean is all along treated with that gross disrespect, that it must needs be a very pleasing entertainment to the Gentlemen of the *Romish* Perswasion, to see him, who had frequently baffled the subtillest Advocates they could find, not confused, but abused, and affronted by an angry Man of our own Church. This is certain, they were the only Men, I ever heard of, that applauded the Letter when it came abroad. His other Friends who were not much displeased

sed with his first Book, were quite ashamed when they saw This: they had not a word that they could offer in defence of it. The most partial Readers were not able to frame any Apology for so much rudeness.

That you may not think I load it with prejudice without a Cause, I will make it evident in some Reflections upon a few passages of the Letter, and then consider the business of *the Irenicum*, which gave the occasion to the whole Debate.

If you look into the Dean's Epistle, you may observe that he has expressed a due sense of the injury done him, but never let fall a word any ways unbecoming a Person of Civil and Ingenuous Education. But Mr. Lowth, as I intimated before, has raked together some scattered expressions, and by a strange Liberty of adding, altering, and misapplying, as he thought best for his purpose, would make the World believe, that the Dean had represented him in a woful scandalous manner. After some general flourishes of *Clamorous Objections*, *riotous* Pag. 11. *Nbises*, *choice Epithets*, and the like, he goes on thus.

If you can reap any satisfaction from loading me with the general Titles of a Plagiarist, ridiculous fool, malicious, unskillful maker of Controversies, a barbarous and rude Disputer with his Brethren, an accuser of his Brethren, an implacable Man, uncharitable, unjust, Slanderer, proud, void of Prudence and common discretion, the usual Complements you are pleased to bestow upon me, you may be happy in the enjoyment of your humour, though it hath not an Irenical Completion: But I that design nothing but the pursuit of Truth and Honesty, &c. And a very good Design really it is; and I hope he will be careful to keep it always in his eye.

But I must look a little, and inquire into the Titles of Honour, he says he is loaded with, Plagiarist: I cannot find this Title in all the Dean's Epistle, nor any thing from whence it may be gathered, without mightily straining of his words. It has been always accounted an ill Omen to stumble at the Threshold: therefore I should be glad to see this first Title well reconciled with the grand Design of Truth and Honesty.

*Ridiculous Fool*. This is something like indeed! If he had been entred in a Dispute at Billingsgate, or been contending with the *Noted Scold* in Pag. 39. *the Neighbourhood*, whom he mentions afterward, he might have expected such a Complement as this; but it is scarce credible, that the Person, he had chosen for his Adversary, should ever be tempted, upon the highest provocation, to let fall such unseemly scurrilous Language. I have turned to the Epistle again, and can find no such Title there, from the beginning to the end. 'Tis true, in one place there is mention made of a *Ridiculous Calumny*, as every body knows all *Calumnies* are; and  
in

in another, a pretty distance off, there is something spoken of *Folly*; of which a Wise Man may be sometimes guilty, as I suppose, by this time, Mr. *Lowth* is sufficiently convinced. For he has taken his advantage of this Word, and craftily clapt on a Pair of *Midas* his ears, and so very dextrously turns *Folly* into *Fool*, by an extraordinary skill he has in that kind of *Metamorphosis*; and then he lays hold upon *Ridiculous*, and by main force drags it along, a matter of a dozen lines, and couples it with the *Fool* he had provided for it before hand, and when he had thus pacht up the Monster, out he brings it with a Trumpet before it, and shews it abroad for one of Dr. *Stillingfleet*'s Productions; and complains hideously how he had been abused by him. As if it were no better nor worse, but that he had e'en dressed him up in a yellow Coat, and put Bells in his Cap, and exposed him to the People for a *Raree Show*. Very fine sport truly! But Mr. *Lowth* must not think to impose upon his Readers at such a rate. No: However, the Dean might speak of something that was *Ridiculous*, and of one certain *Folly*; it is very plain, that the *Ridiculous Fool* is of his own Making.

*Malicious*: This is such another trick as the last. There was something intimated about *Malice* in a particular Case, and he very judiciously changes *Malice* into *Malicious*; a single Act into a Habit, by a Figure that is very familiar with him. He can best tell what reason he had for it; and therefore, I shall not offer so much as to conjecture.

*Unskilful maker of Controversies*: This is the first Title that has been truly repeated. And I pray what great harm is there in it? That he made a *Controversie*, where there was need of none, the Dean has prov'd; and with what skill he has managed it, let the World judge. But yet I must confess, I think the Dean was something to blame here, for charging him with *Unskilfulness* in making of *Controversies*, when he had shewn himself a most accomplished Artist, in that Mystery at least.

*A Barbarous and Rude Disputer with his Brethren*: He is quickly come back to his beloved *Legerdemain*, and has most nimbly turned a *Barbarous Style, and Rude way of Disputing*, into a *Barbarous and Rude Disputer*, by the vertue of *Hocus Pocus*: *Hooper Hoper*. But I perceive the Gentleman is easily provoked. What would he have had the Dean have said, I wonder? Why, he should have flattered him a little, and told him that he had a very Polite and Elegant *Style*, and that he *Disputed* very civilly with him, and that he was a Courtier every inch of him. In good time! Let it be so then. But I'll go on to the next.

*An Accuser of his Brethren*: This indeed is one of the Titles that is given

given him in the Epistle. But what then ? That he had accused Dr. *Stillingfleet* of a very great Crime, he will not deny, and then I do not see what it is that he can take amiss, unless it be that he is so Charitable as to account him a *Brother*, after he had used him so much like an Enemy. But if he be not pleased with the Name, let him learn to have a care of the Thing.

*An implacable Man* : This is so far true, that the Dean does speak of *Implacable Men*. So that 'tis evident, he must mean more than One. Yet I verily believe he did intend a good share in the *Title* for Mr. *Lowth*; but he will not be contented with that, but very fairly takes it all to himself; and it may be he might have more reason than every body knows of, to ingross the whole. For the *Irenicum*, which was the sole occasion of the quarrel, was published I think about 61; and his first Letter, wherein he sends the Challenge, and demands satisfaction, bears date in 83; and sure he may well be suspected for an *Implacable Man*, that will not be pacified in above twenty years.

And now we are come to the bottom of the List; and thus it runs: *Uncharitable, Unjust, Slanderer, Proud, void of Prudence and common Discretion*. These, he says, are the *Complements*, and the *usual Complements* too, which the Dean is pleased to bestow upon him, and yet I have looked very narrowly over the whole Epistle, once or twice, and I please you, there is not so much as one of all these ugly Words to be found there, that I can see. These are *Titles* that he has taken to himself without any authority; and so is *Fool*, and *Nonsensical Fellow*, which he complains of in another place. All this is meer *Chimera*,  
 nothing but an Apparition in his own disturbed Imagination. And yet  
 I should be apt to think, that he has some way or other to make out  
 a Right to every one of these: Otherwise, sure he would be afraid  
 of being questioned in the Court Martial, for assuming of *Titles*, which  
 never belonged to Him, nor any of his Predecessors. Certainly there-  
 fore he must be able to justify his Claim, if it should ever come to a  
 Hearing. It is very well known with what an Insolent Rudeness he set  
 upon the Dean; and he could not but be sensible, what manner  
 of Reply he might have justly expected. But herein, he was happily  
 disappointed, by the Mildness and Civility of the short Answer that  
 was returned him. And yet the Natural Remorse of the Injustice he  
 had done, might make him dread the severity he had deserved. The  
 guilty Mind sees its punishment always before it. And this might oc-  
 casion him to mistake the Lashes of his own Conscience, for the strokes  
 of the Dean's Pen. Or however it were; Mr. *Lowth* may make bold,  
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and give himself as many ill Words as he pleases; I know, no sober man will be offended at him: But when he would make us believe that all the rudenesses he offers himself, were shewn him by the Dean, there, I fear, he was a little unmindful of his great *Design of Truth and Honesty*. A man would imagine that he had had some other aim in it; and that he had industriously laid together a great heap of bad Language, with which he is very well stored, and pretended it to be the Dean's; that the credulous Reader, that was unwilling to be at the pains of a search, and could not conceive that any man could be guilty of Forgeries that might be so easily detected, might be the better inclined to excuse the rough usage he gives him, all through the following Letter.

You have had a view of the Dean's *Complements* to him, pray take notice now, in what a courtly manner he treats the Dean. If all the *Titles and Complements*, he says the Dean *bestowed upon him*, had every one of them been his indeed, I'll promise you, Mr. *Lownth* does not come a whit behind him: He scorns to bate him an Ace: He gives him every jot as good as he brings. I think he has so paid him off with *Complements*, that I believe the Dean will have a care, how he meddles with such a stout Courtier again in haste. When the Grand *Seignior* ventures upon another Siege of *Vienna*, it may be, not before, I'll warrant you: No, no, he has enough of that already. But it is worth your while to consider a little, what a fine vein of *Complements* Mr. *Lownth* has. I shall but just give you a taste; though there be such plenty of Provision of that kind in this Letter, that it were easie to furnish a whole Table with three full Courses. But you must not think to make a Meal on such rare Dainties as these: You may be glad of a bit or two to relish your Mouth.

Well then, one of the first *Complements* I chanced to cast my eye upon, is that, where he charges the Dean with making a *Conclusion* he alone can be guilty of, whose common Perceptions are choaked with Choler. *Common Perceptions choaked with Choler!* 'Tis a very clean one, though something a bold Metaphor; Borrowed, I suppose, from some of the Neighbouring Farmers, that had neglected to scour their Ditches. Very Well! But is this *Choler* such a mighty dangerous thing indeed? Then let him have a special care of his own *Common Perceptions*; if he has any *Perceptions* that be *Common*. For if he should happen to fall into such a fit of Passion, as he has been sometimes known to be in; and that famous Channel, or whatever it be, of Invention should chance to be *Choak'd* up, it may prove a very great Annoyance; and so for ought I know, may come within the Commission of *Sewers*; and he may

may be made to pay soundly for that unlucky overflowing of his Gall. I would advise him therefore, as a friend, never to be undecently angry any more. He may take it as he pleases; but he will find, one of these days, that it is very good sober Counsell. And so let that *Complement* pass.

About a leaf further he has a very pretty one, upon one of the Dean's Books, I think it is that same *Irenicum*, he calls it a *Farce of all manner of Quotations*. Another Metaphorical expression, I believe; and a very dainty one too it is. But what! does not Mr. *Lowth* like *Quotations*. There are a good many, I'm sure, in this very Letter, that might have been very well spared: But I thought he had brought them in by Head and Shoulders, out of a particular kindness he had for all *Quotations*, whether they were material, and pertinent, or not. Yes; he loves *Quotations* well enough; but 'tis such a *Farce*. That it is a very ill-favoured word truly. I think I have heard it before, but I don't thoroughly understand the meaning of it yet: only when I read it, I remember my stomach was a little affected; I was almost Sick upon it. And I would caution you, if you have a mind to look upon the Letter again, be sure not to do it till after Breakfast, for fear you should be provoked to something that were not so decent; as *Mark Anthony* was once in the Senate-House at Rome. But out of the respect I bear you, I will entertain you no longer with these filthy noysome expressions.

But there is one of another kind, which though it do not belong immediately to Dr. *Stillington*, yet I cannot omit it, because of a certain peculiar air it has, which, in my mind, is very surprizing. It is full as civil, but not altogether so dirty, as those you have had: when you hear it, it does not strike your fancy presently, and make you imagine you were talking with Farriers and Scavengers. He is beholding for it to another; but he has adopted it for his own, by making it publick. He tells you therefore that he *Heard an Honourable Person* observe upon him [Dr. Burnet] That, for Six pence, *Barbara*, the renowned *Barbara*, Pag. 39. a noted Scold in the Neighbourhood, would answer his Book better than he hath done. A notable Comparison! 'Twas very facetiously done though, of the *Honourable Person*, to fit Mr. *Lowth* so exactly, with such a suitable Antagonist. I can't tell what a shrewd Disputant this *Barbara* may be; nor how it might have fared with him, if she had happened to have engaged in the Controversie. But I guess he would have maintained his ground in spite of her Teeth. For if the *Honourable Person* will but be pleased to read this Letter, he must needs confess, it is

never to be outdone by *Barbara* her self. Any one that had but looked into it, would be apt to think, indeed, that he had lived near a *Noted Scold*; and that he had been very industrious in taking all opportunities of improving himself, by that agreeable Conversation. But yet really, when I consider it better, I will not undertake to determine whether he might go to School to *Barbara*, or *Barbara* to him: whichever of the two have the Glory of it, 'tis plain, he met with a very apt Scholar. But does Mr. *Lowth* know what he has done? see how Indignation will transport a Man; and make him run upon dangers, which he would dread to come near, in a cool and sober mood! what if some body should go tell honest *Barbara*, how she has been blazoned abroad, and branded in Print, for a *Noted Scold*! What a Peal might Mr. *Lowth* have at his door, the next morning! If she really deserve the Character he has fixt upon her, she would rattle him up for it to some Tune. Sure no Wife Man would offer to provoke such an Adversary, if he were not conscious of his own abilities, and readiness to bear the Encounter. He cannot but know the strength of his Arm, and the advantage he has of the Weapon: Or if *Barbara* should chance to be too brisk for him, in the way of *Extempore* Dialogue; he has a sure retreat certainly secured; he may write her a Letter; and then, poor Girl! she must be fain to cross the Cudgels immediately; for alas! though some of them may be able to manage their Tongues pretty nimbly; yet I must tell you, it is not one *Scold* in a thousand, that can handle a Pen, as he has done. Then farewell *Barbara*, till we meet again.

Pag. 54:

It is time now to look for another *Complement*, and there is an excellent one to be had, in one of his Complaints of the Dean; where he tells us, that *Instead of an Answer to matter of Fact, and Argument, he has only Libelled him to a principal Bishop of our Church, in a Two penny Paper; to which is tack'd (and therein, says he, your further disingenuity appears) one of your four penny Sermons.* So the Bill of expences runs: *Imprimis, the Paper, Two pence: Item, the Sermon, Fourpence.* A very accurate way of Calculation, lately invented, by a Well-Wisher to the Mathematicks, for the use and better information of the Worshipful Company of Hawkers! A curious new way of Complementing Arithmetically! I wonder at my heart, how he ever came to stumble upon it so luckily. I have a great conceit, he had been reckoning with his Parishoners for Petty Tithes; or discoursing the Market-Women, about the price of Butter and Eggs: Or it may be, he had been warmed at a Friendly Conference with his good Neighbour *Barbara*. Or where ever he had the hint, it smells ranck of the Plowman, or the *Scold*,



*Scold*, or both. Things are come to a fine pass, when Mr. *Lowth* shall be shewing his Wit, and spending his Country kind of Drollery upon any of Dr. *Stillingfleet's Papers*. But let him set what rate he pleases on the Deans Writings; it is very well known how the World Values His.

But we have a *Complement* behind still, worth ten of these. It is not a *Two-penny*, nor a *Four-penny* matter neither; nor any thing less than filling whole *Pockets*. This is something to the purpose at last. It is set off to the best advantage, in a Mungrel kind of Allegory: I should quite spoil it, if I should go to take it asunder; therefore I will give it you as it lies in the Letter; *As the Church is the Tree in the Psalmist; so Episcopacy is one of the Bearing Boughs*: Very well! what then? *In which you can be content to sit and sing*: A Metaphor taken from a Bird, that perches up upon some of the highest Branches, and there merrily chants out his wild Notes, for a while. But how long will this be? *So long as you fill your Pockets*, and then the Tune will quickly be changed. But hold a little; *sit and sing, and fill Pockets too!* How's that? Alas! What a sad misfortune is this! I could wish heartily, for the sake of the Allegory, that it had been the Fashion for *Birds* to have *Pockets* in their Breeches. But let that be as it will; we must drive on the Metaphor as well as we can. *But when the gathering time is over, it is to be cut down as that which cumbereth the Ground.*

This whole *Complement* you see is an Allegory pieced up with very Hetrogeneous parts; but that is a thing may be easily pardoned. But the plain meaning of it is this; that the Dean will be for *Episcopacy* as long as he can get any thing by it, at least till his *Pockets* be full enough, and then he will be for *cutting of it down*, Root and Branch, it may be. This every one knows, is as much as to call him Covetous Knave, base Hypocrite, one that acts against his Conscience to get Money; and what not? But to have spoken this broadly out, had been two rude and clownish for Mr. *Lowth*. For I suppose, by this time you are pretty well acquainted with his *Style*. His conceits may be sometimes a little sharp and rough, but his expressions are highly Civil and Obliging. And therefore here he has couched all these scurvy insinuations very neatly, in a similitude of a *Tree*, and a *singing Bird* with *Pockets*, and an *Ax* at his back, ready to hew down the *Tree*, when time shall serve. But all his glozing will do him no good; we can see his meaning through his smooth Language. Don't you remember the *Titles*, and *Complements* he gave himself, which he said the Dean *Bestow'd* upon him? *Uncharitable, Unjust, Slanderer*, &c. I told you I thought

thought he was able to make every word of it good ; and if he have not offered fair for it here, I am much mistaken.

Page 1.

And besides this, he talks of the Dean, as if he were engaged in a *Party*, and that's a very ill thing too you know. But I marvel what this *Party* is: I believe they are a parcel of those *Canary Birds*, that are for felling the *Tree*. No doubt Mr. *Lomth*, if he pleases, can tell you how many and who they be, what their Opinions and Practices are, nay, what coloured Ribbons they wear in their Hats, to distinguish themselves from another *Party*, that he knows of. But I would wish him to have a care, how he goes to making of *Parties* any more, before he has told Noses, and be well assured of the ground he stands upon, otherwise he may find it a very rash, and unadvised undertaking.

Page 2.

Well: Now you shall have but one *Complement* more ; (for I imagine you begin to have enough of it, as well as I ) and that is in the second of the three general Heads, he has divided his Letter into ; there, says he, *I shall make it appear, that the account you give of your Irenicum is not fair nor true.*

Page 2.

*The whole design and Plot being meerly against the Re-establishment of the Church of England.* But when he comes to the proof of this heavy charge, his heart misgives him, and he qualifies *Meerly*, into *Mostly*, *if not altogether*. However the account of the *Irenicum* is not fair nor true. It should seem then there has been some very foul and false play in the case. If this had been spoken so bluntly to some warm Hectoring Blade, it would certainly have made an uproar ; and there might have been a Duel upon it. 'Tis well for him he has to do with peaceable Men. But how does he know, that the *Design* was *Meerly*, *Mostly*, *if not altogether against the Re-establishment of the Church of England.* He that affirms so boldly, had need be very well assured. This is not a thing to be made out by a few slight airy Conjectures only ; especially when the Dean had solemnly declared he had another quite contrary *Design*: O ! by virtue of a rare piercing Judgement, with the help of a very charitable Construction, he has been enabled to tell the Dean's mind, a great deal better than he can himself. This is a wonderful extraordinary knack of understanding Mens *Designs*. But let the Dean's *Design* be what it will, He *Designs nothing but the pursuit of Truth and Honesty*: And for all he will not believe the Dean, yet I hope you will be so Civil, as to take this upon his bare word. For if it should be questioned, it would be a task too difficult for Him to prove it. Though for my part I think he might *Meerly*, or *Mostly*, *if not altogether Design nothing but the pursuit of Truth and Honesty*; For he pursues them so violently,

lently, as if he intended to make them run the Countrey. Pray look, and try how much of either you can discover in all this long *Letter to Dr. Stillingfleet*. Alas! Poor *Truth* and *Honesty*! whither will you go? But I shall leave him a while, to consider with himself, whether this were really his only design or not

You may see, by these few passages, in what manner he *Complements* the Dean; If it were not too tedious, I could shew you as particularly, how Civil he is to his Books. Some he calls *Such Stuff*, charging them Pag. 74.

with *Contradictions*, and many imperfections at the Best. He is so displeased with the *Vindication of Arch-Bishop Laud*, that he does much *question*, whether it might not have discomposed the *Calm*, that most exemplary Prelate died in, upon the Scaffold at Tower-Hill, if he could then have been aware that he should have had such a *Vindicator*. A wise remark! Pag. 73.

and he deserves a great many thanks of some body for it. But no question it would have quieted all again, and restored the former serene temper, if his Grace had likewise foreseen, how severely his *Vindicator* was like to be chastised by such a Man as Mr *Lowth*. But let that be as it will: I am sure it would please you strangely, to see him seated in his Chair, with his Censorial Rod in his hand, passing sentence very Critically upon the Dean's Writings; and you would not think it, it becomes him mighty prettily. Let me give you but one Instance of his Judgment; it is concerning *The unreasonableness of separation*; of which, says he; *I do not deny but that your performance is* Pag. 78.  
*Competently well done*; Indeed! *Upon your Principles*: Very good! and so far as it reacheth. 'Twas well enough offered then, it seems, but it falls short of the main point. Most men were of another mind; but this is Mr. *Lowth's* Opinion; and he is a Man of a more than ordinary *Reach*. But he goes on and tells us what he approves, and what not: *You have*, says he, *abundantly set forth the Reasonableness of our Book of Common-Prayer, &c. and urged Obedience thereunto from the destructive consequences, that must inevitably follow, &c.* This is *Competently well done, so far*. Now you shall hear his Exception. *But all is still left as matter of Dispute, &c.* And he that sees not with your Eyes (by your own principles) hath no Obligation for Obedience, and Conformity to any one Rubrick, Law or Injunction therein contained. This is strange, that the *Reasonableness* of a thing should be *Abundantly shewn*, and the *Destructive consequences, that must unavoidably follow* the contrary perswasion, be made appear; and yet that *All should be left still as matter of Dispute*, and that no man had any obligation to Obedience; at least, if he did not see with the Dean's Eyes. I had always thought that every man had been bound to yield

yield to *Reason*; and that in matters of Discipline and positive Laws, we had been strictly obliged to *Obe*y the commands of a Legal Authority, which was here supposed, especially when our non-submission is attended with *destructive Consequences*. For these are a sort of Practical Absurdities, and flat Contradictions to the very Essence and Being of all Society. And as he is a stubborn and irreclaimable Caviller, that will not be convinced by what is *Reasonable*; so that is a desperate and untractable Member of any Corporation, whether Ecclesiastical or Civil, that is not afraid of such pernicious *Consequences*, as tend to the Ruine and Subversion of it. And it being frankly confessed, that the Dean has carried his Point both these ways; I cannot see what could be wanting to compleat the Argument, and give him the credit of an intire Victory. But unless a Man says whatever Mr. *Lowth* imagines he should, he will hardly acknowledge that he comes fully home to the purpose. He will be clapping in his diminishing Gradations: *Competently well, upon your Principles; and so far as it reacheth*. And now, what should be the meaning of these mortifying expressions? I cannot guess, unless it be that, if he had taken the Cause in hand, he would have done it *Incomparably well*, upon I cannot tell what *Principles*; and been sure to have searched the whole matter to the very Bottom. 'Tis likely enough: And yet the Fanaticks are not sensible of the great danger they escaped, upon His declining to ingage in the Dispute. But after all, I believe you think the business was as effectually done upon the whole account, as if Mr. *Lowth* himself had undertaken it; whatever he is pleased to conceit to the contrary. For there is no sort of Opponents the Dean ever had, but would have been glad to have shifted their Adversary, and esteemed it a great happiness if Dr. *Stillingfleet* had withdrawn, though Mr. *Lowth* had presently stepped forward, and thrust himself boldly into his Place. There's none of them all, but would have thought it a lucky change for them; and if he does not know it yet, they can inform him where the difference lyes.

You see he cannot forbear picking of quarrels with those very Books, wherein the Dean had very successfully endeavoured to defend our Church, against her open Enemies of all sorts; and which had been received with general approbation, and highly applauded, if not admired, by very great numbers of his equals, at least, for Judgment and Learning. How he uses to *Complement* the Dean himself, you have had some intimations; and besides several others, I could easily gather up, there is a fresh tryal of his skill in that way, in the leaf

I looked upon last. Where he tells him of his *Having Mountebank'd, and Quack'd for full five and twenty years, &c.* And that *The Colledge of Physicians, he is sure, would not think themselves beholden to such an Empirick.* Is not this finely Civil, and curiously carried on under a very quaint Allusion? You may perceive again, what a notable Faculty he has at persecuting a Metaphor. But this is not the worst: He often takes occasion to intermix such foul insinuations, that if they were true, as they are not, they would render the Dean as Odious, as so much treachery and dissimulation, as he would imply him to be guilty of, might most justly make him. And some of these are so utterly impertinent to the main business, that nothing but a very great Degree of Good-will could carry a man so far out of his way, merely to do his Friend a Kindness. But indeed he generally uses the Dean with that disrespect and contempt, that it is not easie to conceive what the Cause of it should be. 'Tis plain that he was the Aggressor, and upon no provocation, that ever I could hear of. I wish there be not something of Envy and Emulation in it. He sometimes talks of *Stalls and accidental Dignities*; and in this Letter he complains, that he finds a *general Prejudice against him, because he has not a Stall in a Cathedral.* Really that's a very hard Case: For though he may not have a *Stall*, yet I dare say the fault can be none of his. But if this be all that troubles him, I hope after a while, to see him in something a better Humour. For when once his great Deserts come to be known; and it is noised abroad that there is a man found, that is able to encounter with Dr. *Stillingsfleet*, and make nothing of him too; his meer worth will quickly prefer him. So much Merit cannot be always overlooked.

But though he may chance to be sweeten'd in time, yet for the present, there appears such a sower temper all through this tedious Letter, that it is scarce to be matched with such another piece of Moroseness and Incivility. Sure, when he was writing, he did not mind the *Stalls and accidental Dignities*. A sudden fit of impatience, may make a Man forget the *Regard* he once thought himself obliged to *Pay*.

Now after all this, and a great deal more, which I will not trouble you with, it is very pleasant to observe how the Gentleman concludes: *And thus (Sir) &c. I beg only this favour of you, that if you think fit to return an Answer, you will do it in a Scholar-like way; i. e. by Argument, &c.* He means, 'tis like, according to the Copy which he has set him: But I fear the Dean will never be able to write after that. No, it is no such easie matter. But he proceeds, and tells him very gravely:

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*It is really below your quality in the Church, to act Andrew Marvel.* Yes; the Advice is very good, and no doubt but it will be followed; especially, since it comes from such a hearty Friend. But how came this into his mind? What should make *Andrew Marvel* run so in his Head? Why, in plain terms, he had used the Dean so very unhandsofly, that he could not be ignorant in what manner he might expect to be treated himself. The Guilt of his own unsufferable Rudeness, made him as fearful of being Jerked, as ever any School-Boy was, that had been playing the Truant. And this makes him fall into a very unusual Vein of Courtship: He talks of *Begging of Favours*, and being *Answered in a Scholar-like way*. Don't you wonder at the suddain alteration of his *Style*? Alas! This is only to prevent being handled as he deserves: Nothing but a kind of *Quaso Praceptor*: A little Pulling if possible, to escape Correction. Well! Let him be forgiven then, for this one time.

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But why should not Mr. *Lowth* like the *Acting* of Merry *Andrew*? He is for rare feats of Activity himself, sometimes; and will venture to benibbling at a Jest. And it may be he took his pretty Tale of *Barbara* to be One; and the *Two-penny Paper tacked to the Fourpenny Sermon*; and some others. But certainly he thought he had paid it off with his Greekish Quibble, of *Irenicum* and *Erynnicum*. He would be no enemy to a little Jestling, if he could hope the advantage could ever lye upon his side. No: He is ever now and then offering at a flight of Wit, and fain would be upon the Wing, and flutters, and flutters, and as soon as ever he has, with much ado, raised himself a little above the dull Earth, down he tumbles again presently; like a poor callow Bird that must be crawling out of the Nest, before it can fly. And now since, besides the general roughness and disrespect of the whole Letter, he has made so many vain attempts to play the *Andrew*, 'tis strange, he should think of being *answered in a Scholar-like way*, as he pretends to desire. I cannot tell how he may take what I have written you already; it may be, he may call it *Trifling* and *Buffoonery*, and I know not what. But it is a very great mistake. For suppose I had derided him never so much; yet he must know, that the exposing of ill-manners is a very serious thing; and all the civilized World is concerned, not to suffer any notorious Rudeness to pass, without fixing some publick mark of shame and scorne upon it. *Dr. Stillingfleet* was a person of that known worth and Learning, and had done the Church so many eminent Services, that when he was assaulted in such an angry and boistrous manner

manner by Mr. *Lowth*, it had been a thing very pardonable, if he had been sufficiently laugh't at for his Pains: The punishment had been too slight for the affront. But I have not taken the Liberty that might have been justly us'd. Instead of that, I have only chosen a few, out of very many unseemly expressions, and endeavour'd to set them in a true Light; that you might see the man in his proper colours. But there are some things so very foul, that they make a bare Narrative look like a Satyr: and some will complain that they are Ridiculed, if they be but fairly represented. It may be you have seen certain faces of such an odd Compofure, that if they chance to be drawn like themselves, you can hardly cast your eye upon the Picture without a smile: But the fault is in the Original features, and not in the Painter, who is always bound to work by the Life. Mr. *Lowth* may possibly think that I have put a great many ill-favoured Lines in this little Piece, and that I have not done him Right: But if he will but take his Letter for the Looking-Glass, he will quickly be convinc'd, that all is but an exact Copy of his own Countenance. I have done no more but only touch'd a little upon a few, and but a very few, of a great number of unhandfome expressions, and very uncharitable insinuations: and if there be any thing in what I have said, that may seem unpleasant to him, he must consider that it is nothing else but the reflection of his own rude and uncivil language; you may guess at the rest, by the sample I have given you. For besides the general Air of the whole, there is scarce a Leaf that does not afford peculiar instances of unkindness and disrespect to the Dean. It were an endless and unprofitable labour to search for them all; and if you are not weary yet with raking in such a heap; I am.

I shall therefore pass on to the business of the *Irenicum*, which gave the occasion to the whole Debate. And here I shall take notice, of the Writing of it, and how it was received when it came abroad: What we may reasonably suppose to have been the *Design* of it? And whether the Dean hath not since given sufficient *Satisfaction* for any material *Errors* and *Mistakes* that might be in it.

As to the Writing of the *Irenicum*, it was occasioned thus. About the time of the happy Restauration of his late Majesty, and the Royal Family, before the Church of *England* was re-established by any new Act of Uniformity, all mens minds were full of expectation what might be the issue of so great a Revolution, and what influence it was like to have upon the Ecclesiastical State of the Nation. They that were for Episcopacy and the Legal Establishment did not doubt

but that all things would return to the point from whence they had been violently removed, and that they would settle at last upon the old foundation. On the other side, they which Dissented, and retained still a very great fondness for their own Schemes of Discipline, and Government, were not without hopes that something might be determined in favour of Them. These refused Communion with the other, and stood off with too great numbers of the People, who had not yet done waiting for some effect of those many pretences of Reformation, with which they had been so long deluded. Upon the prospect of so fatal a Division, as the separation of so great a Multitude was like to occasion, the Dean at that time but a very young Man, boldly ventures upon the Reconciling part. It must be confessed, and he has acknowledged it himself, that according to the fate of most Reconcilers, he was too liberal in his Concessions. He had shewed that the Episcopal Government might not only be allowed of, but that it had the example of the Primitive times to recommend it; but then he thinks it mutable, and that it might be altered to some other form, if the Exigency, or convenience of the Church should so require. This, as far as I am able to gather, is a true account of the writing of the *Irenicum*; the more particular Design of it will appear afterwards.

Let us now see how it was received when it came abroad, and what the Dissenters, what the Bishops and regular Clergy, and what Mr. *Lowth* thought of it; for his Sentiments about it seem to be very peculiar, and therefore he must make one member of the Division by himself.

Those of the Dissenters that were obstinately resolved upon their new Models, and so strangely enamour'd with their own Fancies, that they could not hearken to any proposals of accommodation rejected this with the same contempt, that they had done all other Arguments that had been offered for their Conviction. But some of the more moderate that gave themselves the liberty of considering calmly, were gained over to a submission to our Church. It did not want success in that way, both here, and in a Neighbour Nation; as the Dean has told us. And we have no reason to question the Truth of what he says. For when he had proved Episcopacy to be a warrantable Government at test, and given it some advantages above other forms; it must be a more than ordinary degree of obstinacy that could make men refuse to be obedient to it, when they were once persuaded of this; as probably very many were upon reading the *Irenicum*. But Mr. *Lowth* esteems



esteems this but a small piece of Service, and reflects upon some that had received *Episcopal Ordination*, with how much Charity I cannot tell; and then he talks of keeping of *Benefices*, and further accession of *Church Dignities*. For whatever the matter is, these *Dignities* are ever and anon running in his Head. But at last he concludes this matter with his wonted elegance and respect: *Sure I am, all the kindness you have done hereby to the Church of England, and her Bishops, may be put in their Eyes, and they see never the worse for it.* O! the ingenuity of some Men! Don't you remember the old Hob nail Proverb? Did you ever hear it so prettily applyed? But for all this I do not understand, but that it might be some *kindness* to the Church of England, and her Bishops, to have the popular Odium removed, which the blind-Zeal, and importunate Clamours of some interested Men had fixed upon her, in the late Confusions, It was something sure to make it appear that Episcopacy, that had been so violently decryed, as Tyrannical and Antichristian, was not repugnant to the word of God, nor the Practice of the first and purest Ages of the Church. This might serve to allay those Heats, and abate the Hatred that had been most unreasonably raised against it; and make Men yield a quiet submission unto it. And they that were advanced so far, were fairly disposed to proceed on, and from being perswaded that Episcopal Government was allowable, might come to see it Necessary, as that which was undoubtedly of Apostolical Institution. Which was the Case of the Dean himself, and very probably of many Others. It is a good step towards the receiving of the Truth, to have the Prejudices against it taken away. This at least might be thought enough to bring back the generality of the People, that had been frighten'd from our Communion, in the times of Rebellion. It seems sufficient for them to be satisfied of the Lawfulness of Episcopacy, without perplexing their Minds about the Divine Right of it; since Mr. Lowth has acknowledged, that they cannot be competent Judges of such Disputes. Nay, I fear some that had been admitted into holy Orders, were not thoroughly qualified to determine that Controversie, which depended so much upon some skill in Ecclesiastical History, and an insight into the State of the Ancient Church. And many of these for ought he can tell, might be induced by what the Dean had written, to submit to the Power, which they could not yet fully demonstrate. And I believe there are very few real Friends, to the Church of England, who do not think that it were some *Kindness* to Her, to bring those over to a Conformity to her Discipline and Worship, who had otherwise remained professed Dissenters, and divided themselves into separate Assemblies. This certainly had been *Competent- well done*, upon his Principles, so far as it reaches. But

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But the best way to know whether this were looked upon as a *Kindness* or not, will be to inquire how the *Irenicum* was received by the *Bishops* and Regular Clergy. And they, as the Dean assures us, *treated him with more kindness, than so much as to mention any such thing to him, (as a Recantation &c.) with respect to that unlucky Book, as Mr. Lowth had called it.* And as to the *Errors and Mistakes* in it, *They were so wise to make Allowances for the scepticalness and injudiciousness of Youth, and for the Prejudices of Education:* As he tells us again, with Decency and Humility enough; Though Mr. Lowth is pleased to cast it often in his Teeth, But I know not why; unless it be, that the Modesty of the expression is very disagreeable, and a kind of Reproach to a rough and unpolished Humour. But he may use him as contemptuously as he thinks fit; yet better Men than he, and of a higher Order, were not ashamed, a long time ago, to entertain him with more Respect. Indeed when the *Irenicum* came abroad, they were exceedingly surprized; they could not approve of every thing in the Book, but there was nothing but made them admire the Author. The Project was not only Great, but Good, an attempt to *heal the Wounds* of a miserable, divided, bleeding Church. A Design so vast and important, that they could not but wonder, how it should enter the Thoughts of so young a Man. And then the Method he pursued for compassing the end he had proposed, though not altogether such as they would have taken, yet it inclined so far to the Episcopal side, as they could scarce have expected from one that had been bred up among the Mists and Confusions of those distracted and unhappy Times. And the whole was prosecuted with that subtilty of Argument, that Perspicuity of style, and that Variety of Learning, that in these respects, even at those years, he might have deserved the Reputation of an Eminent Divine. There were some flashes of a Juvenile Fancy, which would soon be corrected by a riper Judgment. Some Errors there must be acknowledged, but commonly of that Sort, which a little further consideration, would easily amend: And the very slips and mistakes that were to be met with, were such as were signes of great Ingenuity; and had something mixed with them, that could not but please those that condemned them. The Book indeed might be compared to one of those Trees that are thick hung with plenty of Fruit, of several growths; some Ripe, some Green, some in the Blossom, and some in the Bud; which all together afford a very pleasant Prospect, argue an exceeding Luxuriancy and Fertility in the Soil, and may be all brought to perfect maturity in their due time. When the Prudent and Reverend Governours of our Church saw the Performance,

Performance, they looked upon it with Admiration : The Errors they observed, which were almost hid in the Excellencies of the work, they readily pardoned ; and conceived that such Pregnancy of Parts, and accuracy of Learning, which were very discernable in that first Essay of so young a Writer, did justly deserve all the incouragement which they could give. And they thought it Pity that those Abilities which had discovered themselves so soon, and might be improved to the singular Advantage of the Church, should not be always employed upon some Subject worthy of them. When therefore the *Answer to Arch-Bishop Laud* came abroad, which was not long after the publication of the *Irenicum*, some of them, who had been personally known to his Grace, and all of them great sufferers for their Religion and Loyalty, had such an opinion of Mr. *Stillingfleet*, that they made choice of him to undertake the Defence of the *Conference with Filmer*. Which he set about, and dispatched in a few Months, with that success, that a very Grave and Learned Prelate thought fit to honour it with a Licence under his own Hand. And it was afterwards entertained with general approbation ; and I do not see what there is in it to be despised, or cavilled at by Mr. *Lowth*. However it is plain that those Reverend Persons, at whose desire he undertook the Work, had great confidence of his Skill and Ability to manage a Controversie of that moment and consequence ; and he did not deceive their expectation in the Performance. He acquitted himself so well in those weighty Disputes they had ingaged him in, that they could not but have a very particular respect and esteem for him, which has been constantly maintained by those of their Order ever since. And if he stood so fair in their good opinion, when he had so lately published the *Irenicum*, this manifestly declares that they were not then so angry with the Book, nor with him for Writing it, as Mr. *Lowth* was pleased to be, above twenty year after.

I will therefore, as I promised, consider his judgement about it by it self. And what he thought of it when it first came out, I cannot tell ; and it matters not much what ever it were. But that he might not be accused for doing any thing rashly, when he had pawed upon the business, almost as many years as the Dean was old when he wrote that unlucky Book, out he sends a very fierce Epistle, and peremptorily demands a *Publick Recantation* ; and when he had been gently reflected on for that, he seconds it with this other long Letter, which I have before me. You see the matter was a great while a Brewing. He suffered his Choller to boyl inwardly so long, without giving it any vent,

vent, that I fear it was become a little Aduſt ; but now I hope ſince the plentiful Evacuation it has had in theſe angry Letters, he may be grown more treatable, and not ſo apt to break out into uncivil and paſſionate Expreſſions. For truly all the while he was writing, he ſeems in a mighty wrath at the poor *Irenicum*. And what, do you think, ſhould be the reaſon, that he, above all men, ſhould have ſuch a particular quarrel againſt it ? The Biſhops, you know, and all the Clergy, for ought that I could ever hear, though they could not approve of the whole, yet they were never ſo highly diſpleaſed, but that they could pardon the miſtakes that were in it. And it was a very long time before Mr. *Lowth* himſelf took any notice of them ; Twenty year, as I have told you at leaſt ; now if he did really think the Book ſo very miſchievous, as he at laſt pretended ; why did he not make his Animadverſions upon it any ſooner ? if he did not ; wherefore did he publiſh them at all ? Or if he did verily believe that the *Irenicum* was ſuch a pernicious Treatiſe, and might be of ſuch dangerous influence, as he would ſeem to apprehend ; what wiſe purpoſe could it ſerve to revive the memory of it, when it was laid out of moſt men's hands, and in a manner forgotten ? But I am not to answer for the prudence, or Honesty of the Action : I will only acquaint you with the myſtery of the buſineſs, why He, of all men in the World, ſhould concern himſelf ſo zealouſly about it. And I will ſhew it you from his own words ; for when he had mentioned that, and ſome other things which he liked as well : *All this, ſays he, might make a greater impreſſion upon me, than on ſome others : And why ſo, I pray ? Because I had for ſome years applyed my Studies to ſearch after the Rights of the Church, &c.* And what then ? Had no body elſe done the ſame, had none of the Biſhops, or Clergy of the Nation bent their minds that way ? He does not tell us : Or if he will allow they had ; either it ſeems, they were not ſubject to ſuch ſad impreſſions, as he was ; or elſe they had not ſo deep an inſight into the matter. They could not diſcover the *Deſign* as he did ; The deſperate *Deſign* that was moſt cunningly laid, to ruine the Church of *England*, by ſhewing the People that it was certainly Lawful, and, in ſome caſes, neceſſary to ſubmit to the Epiſcopal Power. This is all the formidable Plot, that I can ſee, which provoked him ſo much, and put him in ſuch a fright, that he imagines we are ſcarce out of danger of it yet.

But let us ſee what we may indeed ſuppoſe to have been the real *Deſign* of this *Irenicum*, we are contending about. And the matter may be brought to a very ſhort Iſſue. There are but two *Deſigns* that

that can be tolerably pretended, the one is the Dean's own, the other Mr. Lowth has made for him. The Dean had solemnly professed, at the Writing of it, that his *Design* was to heal the wounds of the Church : and he tells us again very lately, in the *Two-penny Paper* that is tacked to one of his *Four-penny Sermons*, that he did adventure to Publish it, hoping by that means to bring over those to a compliance with the Church of England, (then like to be Re-established) who stood off upon the supposition, that Christ had appointed a Presbyterian Government to be always continued in his Church ; and therefore they thought Prelacy was to be detested as an unlawful Usurpation. And to the same purpose elsewhere. This he, which knew best, often assures us was his *Design*, and in my mind it was not an ill one. This Mr. Lowth, out of a wonderful Sagacity, in spying out *Designs*, flatly denies, and like a Man of mettle, tells the Dean roundly, that *He shall make it appear, that the account he gives of his Irenicum is not fair, nor true ; and that he conceals his crime in the very confession of it : The whole Design and Plot being in one place meerly, in another mostly, if not altogether against the Re-establishment of the Church of England.* 'Twas most bravely offered indeed, at the beginning. But what makes him falter so soon ? How comes *meerly* to be turned into *mostly*, and *mostly* very near into *Meerly* again, with an *If not* ? What is the meaning of this staggering so strangely ? This uncertainty in pressing home the main Charge, argues that the Case is not very clear. He must be conscious to himself of something more than ordinary, when such a Bold mans heart begins to fail him. Well ! But here you have two very different *Designs*, as can well be imagined ; and now which of these do you take to be the true one ? Or, which is the same question in effect, which do you think, the Dean, or Mr. Lowth was most certainly acquainted with the real design and occasion of writing the *Irenicum* ? The one affirms upon his own certain Knowledge that he intended to serve the Church ; the other advances a few feeble insignificant Conjectures to prove, that whatever he says, his meaning must be to overthrow it. And I think this Case may be easily decided betwixt them, by any indifferent Judge. For unless the Dean's Credit and Reputation be quite forfeited, which Malice it self dares not affirm, there is no reason but that we should take his word. His positive and repeated Assertion of a thing, which no man in the World can know so well as he, must needs outweigh Mr. Lowth's groundless and uncharitable suspicion, in a matter, of which he can never be assured. There is no Comparison in the *Evidence*, and if Mr. Lowth were of the Jury, he must bring in a Verdict against himself. But yet



that he may not complain of Partiality, I will briefly examine the general Plea that he makes. The grand Principle which ran through the whole Discourse, he is so angry at, is this, *That Christ had not appointed any unalterable form of Government in his Church.* This is acknowledged, it was an Errour; and be it so: Yet how does it from hence appear, that the *Design* was either *meerly* or *mostly* against the *Re-establishment of the Church of England*? All that he offers in proof of this, is his *Denying Episcopacy to be by the Laws of Christ always binding and immutable*; and that he attributes too much *Power to the Civil Magistrate* in Ecclesiastical Affairs. This will be freely confessed; and yet the *Design* he speaks of, cannot be rightly gathered from it. And to convince him that his Argument will not hold, we will turn the Tables: And let us suppose then for once, without offence, that Mr. Lowth had been a Zealous *Presbyterian*; then because the *Irenicum* denies that *Government* to be *immutable*, as well as the *Episcopal*; and gives away some of the *Power to the Civil Magistrate*, which is wont to be assumed by their *Classical* and *Synodical Assemblies*; he might have made the very same Complaints in favour of the *Consistory*; and turned the *Design* quite another way, and said it had been *meerly* or *mostly*, if not altogether against the settlement of the Church of Geneva. This he might have done with as much reason, as what he did: For I do not see where the Disparity lyes. And you know he that proves too much, proves nothing. That Argument can never be good that will serve the Plaintiff as well as the Defendant; and may be urged with equal force on both sides. 'Tis like a mans flourishing his Weapon, with a *here I could have you, and there I could have you.* I will not call it ridiculous; but for all that, it is nothing better than an idle kind of skirmishing with the Air. But it is not only evident that the *Design* of the *Irenicum* may be as easily levelled against the *Presbyterian*, as the *Episcopal Church*; but if the Dean's word, who only could certainly know his own *design*, were not sufficient; yet if you please to peruse the Book, you will find so many things spoken there to the advantage of it, that would be enough of themselves to incline any unprejudiced man to believe, that the intent of the Author was indeed, *To bring over Dissenters to a compliance with the Church of England.* Nay, this is so very obvious, that Mr. Lowth himself could not avoid being sensible of it. For after he had taken a great deal of pains to lay open the Dean's *Design*, as he would have it; he concludes that part of his Letter in a wonderful Heat, calls all his Rhetorick together, and aggravates the matter very Tragically; and that untoward *Irenicum* he tells us; *It is a Hotch-potch or mixture*

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of all Religions — I may safely say, It has perverted many Thousands, (Should I add Millions, I did not exceed.) A very sad thing really! Millions! But don't you think there may be something of the *Hyperbole* here? He says he *did not exceed*, but I hope, he was mistaken. But he goes on still: It is the very Center of Puritanisme, and Epitome of Fanatick madness. Mighty Lofly, indeed! But the unhappiness of it is, that as soon as ever he had ended this warm Declamation, he overturns it all immediately by an unlucky supposition: *If it be objected, What? that you have in some particular passages of this Book, declared your self in a different manner than is here represented.* Why? Are there any such Passages in that very Center, that Epitome of Fanatick madness? What was the Reason then, that they were all smothered? What Design was there in that? Nothing but the pursuit of Truth and Honesty, to be sure. For he picks out whatever he thinks is for his purpose, and flyly passes over what he pleases. And when he has by this means mangled the Discourse, he makes most passionate Invectives against the horrible mischievous Design of it; and when the guilt of this false, and unjust Dealing flies in his Face; he indeavours to palliate all, and put it off with a slight Evasion, and only saying: *I answer, My business is not to reconcile every contradiction in your Book: That were impossible* he thinks. But though I verily believe indeed, his Business was not to Reconcile Contradictions, or any thing else; yet certainly it was his Business to give a fair and impartial account of the whole matter; and not to lay together the worst he could find on one side, and conceal every thing that had been said on the Other. Now because he has done this, by his own Confession; I leave it to you to Judge which is the most probable: That the Design was for the Church of England, as the Dean professes; or against it, as Mr. Lowth pretends; and seems resolved to maintain, Right or Wrong.

But whatever your Opinion be of the Design of the *Irenicum*, or whatever any one may suppose it was; Let us now see whether the Dean hath not since given sufficient Satisfaction for any material Errors and Mistakes that might be in it. This Mr. Lowth imagines he has not, and this I will endeavour to shew the Dean has effectually done. To this, purpose it will be necessary to inquire, what satisfaction will be accepted? I answer, in Mr. Lowth's words, it must be *A Recantation as publick as the Errour, Scandal, and Offence*. This I say had been done a considerable time, before ever that Imperious Demand was made. For that was in Mr. Lowth's first Letter of May the first 83. and the exceptionable Passages of the *Irenicum* had been formally retracted in a

Book that was Licensed, *May* the sixth 79. It consists of *several* *Confessions*; and when the Romish Priest had put the Question, in one of them: *What say you to his Irenicum, in the first place?* The Dean, under the Person of the Protestant Divine, replies thus: *I will tell you freely; I believe there are many things in it, which if Dr. Stillingfleet were to write now, he would not have said: For there are some things which shew his Youth, and want of due consideration: Others which he yielded too far, in hopes of gaining the dissenting Parties to the Church of England; but upon the whole matter, I am fully satisfied, the Book was written with a design to serve the Church of England. And the design of it, I take to be this; that among us there was no necessity of entering upon nice and subtle disputes about a strict Jus Divinum of Episcopacy, such as makes all other Forms of Government unlawful; but it was sufficient for us, if it were prov'd to be the most ancient, and agreeable to Apostolical practice, and most accommodate to our Laws, and Civil Government; and there could be no pretence against submitting to it, but the demonstrating its unlawfulness, which he knew was impossible to be done. And for what proposals he makes about tempering Episcopacy, they were no other than what King Charles 1st. and Mr. Thorndike had made before him; and doth T. G. think they designed to ruine the Church of England? And as long as he declared this to be the design of his Book, both at the beginning and conclusion of it, suppose he were mistaken in the means he took, must such a Man be presently condemned, as one that aimed at the Ruine and Destruction of the Church? This place is so clear and remarkable; that I wonder how it could escape Mr. Lowth's notice. I have transcribed it intire as it lyes; because it contains a general Recantation of whatever was amiss in the *Irenicum*. For here the Dean frankly acknowledges, *There are many things in it which if he were to write now, he would not have said: That there are some things which shew his Youth, and want of due consideration: Others which he yielded too far.* This is a free and open Confession, and as much, I think, as could be reasonably expected. Then he confirms, what I have shewed already, that the *Design* was to serve the Church of England: And he indeavours to excuse the *Mistakes* of it upon that account. For what he had mentioned about tempering Episcopacy; he defends it by the Authority of King Charles 1st. and Mr. Thorndike. The words of King Charles he repeats again in the Epistle Dedicatory to My Lord of London; they are for the Reducing Episcopacy, and Presbytery to such a well-proportioned Form of Superiority and Subordination; as may best resemble the Apostolical and Primitive times. These words Mr. Lowth takes no notice of, but seem extream Angry, tells the Dean, he had slandered all our Princes and Bishops since*

Several  
Conf. p.  
148. 149.

Page. 55.  
56.



since the Reformation, &c. and that his Friends of the *Presbytery* cannot take it well at his hands, that he should attempt to persuade the World, they brought that Glorious Martyr to the Block for being a *Presbyterian*. It is hard to imagine what should make a Man talk at such an extravagant rate. If the Words be in the Paper, as they are, then they can be no *Slander*, whatever they be. And how can they ever make their Royal Author a *Presbyterian*; when they expressly mention a *superiority*, and *subordination*, which directly overthrows the *Presbyterian* Party, which is the very Life and Soul of that Government? But if he please to inquire further into the matter, I believe he will find that King *Charles*, and Mr. *Thorn-dike*, and the Dean too, meant no more, but that the *Bishops* retaining all their Antient Rights, the *Presbyters* should be admitted of their Council, whose Advice and concurrence might be had in some Cases. This is very consistent with the Practice of the first Ages; and this I take to be the same that is by Law established in our Church. For in the Execution of some parts of the *Episcopal* Power, the Assistance of *Presbyters* is required; and the Canons and Constitutions, by which the *Bishops* Govern, are to be passed in both Houses of Convocation, as well in the Lower, where are none but *Presbyters*, as in the Upper, where the *Bishops* only have Right to sit. And let this be, as Mr. *Lowth* thinks, from a particular Law of this Kingdom; however it is Ours. And if he had thought of it, he might have made the Church of England *Presbyterians*; upon the same reason that he pretends the Dean had done King *Charles*, for that passage he cited from him. This therefore is not yet *Recanted*, but yielding too far, in some other Points, is. And besides this, in the very Epistle which occasion'd the Letter we are now considering, there is an acknowledgment of *Errors and Mistakes that were in it [the Irenicum.]* And we are told that our *Superiors in the Church* were so wise to make allowances for the *scepticalness and Injudiciousness of Youth*, and for the *Prejudices of Education*. Where there is a *Recantation* manifestly implied again. But this as well as the former, will not be regarded, nor ever thought upon; unless it be to twit him now and then with the modesty of the Expressions; which is a Crime Mr. *Lowth* may be secured, can never be charged upon Him.

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But having passed over these, and some other places, it may be, which look the same way, he insists stily upon three things, for which, he would persuade us, the Dean has made no satisfaction: The *Manuscript*, the *Powers of Church Officers*, and *Episcopacy*. I will do him the Right to inquire a little further into every one of them.

As for the *Manuscript*, there has been some Controversie already about

- about it; and in this Letter Mr. *Lowth* seems enraged at it. He calls it a *Vagrant, illegitimate Script*; and in one place, *your counterfeit Manuscript*: But he does not offer any thing considerable, to make it appear to be so.
- Pag. 59. And if he could have proved the forgery, and shewn the Dean to have been guilty of it; I suppose he is so honest and just a man, he would never have spared him. But because he cannot accuse him of any false dealing in the Case, I do not see what *satisfaction* he can be obliged to give for a Paper, of which he cannot be pretended to have been the Author. Some part of it was published in the *Irenicum*, but without any alteration from the Original writing. The whole was set forth afterwards by Dr. *Burnet*, in his *Collection of Records*: and if he varied no more from his Copy, than the Dean had done, he cannot be justly blamed. But that shall be examined presently. In the mean time it is not strange that *Cranmer*, and some others should fall into some *Errors* in the matter of *Church Power*. For the Controversie about it, was but then newly started, and could not be so fully enquired into, as it has been since; and the Opinion of the Schools concerning *Episcopacy* had been so loose, and the Question of the *Supremacy* so warmly debated; that it can be no wonder if they were unacquainted with something that was the *Bishops Right*, and attributed as much to the King, as ever had been usurped by the Pope. But whatever their *Mistakes* might be, they who put out the *Manuscript*, wherein they were contained, were bound to publish it as it was, not as we could have wished it had been. But this Mr. *Lowth* avers was not done; for I must tell you plainly, says he, *I have not met with a more notorious Artifice, and palpable abuse, in all my reading; unless I except that of the Pope's Legates in the Council of Carthage, for the Adulterating of the Nicene Canons.* The Crime you see, is very heinous, but he had endeavoured to make it out before; for speaking of the Dean and the *Manuscript*, he has these words. *You and Dr. Burnet are not discharged, but stand accused of Unfaithfulness, and underhand Dealing in the Printing and Publishing of it; and that upon these two accounts. 1. For altering the general method of it. 2. For leaving out Bishop Cranmer's Subscription to Dr. Leighton's Opinion concerning Church Power, by which he retracted his former Erroneous Judgment.* This is the Charge that is drawn up, and vehemently urged against the Dean, and Dr. *Burnet*; I will tell you how far I think the Whole, or any part of it may be made good against Both, or either of them.
- Pag. 63.
- Pag. 60.

The first thing for which they both *Stand accused of unfaithfulness, and under-hand-dealing, is, for altering the general method of the Manuscript.* But if there be any *unfaithfulness or under-hand-Dealing* in this, the

the Dean is innocent of it; for I am certainly informed he advised the contrary; that all should be Printed just as it lay in the Papers. He foresaw, I conceive, that otherwise, though the thing imported very little, yet quarrellsome Spirits might take occasion to cavil at it. This notwithstanding in the Publication, Dr. Burnet adventures to put the whole in another order; but then he gives his reason why he did it: *He judged it might be more acceptable to the Reader to see every man's Answer set down after every Question*: Whereas in the *Manuscript*, which was nothing but the very Original Papers gathered up and Bound together, their Answers to every Question lay scattered in every man's particular Paper. But least this digesting them into a more useful *Method* as he thought, should breed any mistake; after their Resolutions of the Seventeenth, which is the last Question, he sets the Names of the Bishops and Divines, as they themselves had done, with this Note in the Margent: *These are the Subscriptions which are at the end of every Man's Paper*. And what is there in this that can deserve to be so severely condemned? There is not the change of any one word pretended; and the *Alteration* that was made in the *Method*, was designed for the *Reader's* convenience; and most men think it was so; but if any like the old *Method*, or rather want of *Method* better, there are plain Directions, whereby all may be easily reduced to that again. However there can be no *Unfaithfulness*, nor *under-hand-dealing* here, where every thing is fairly, and freely acknowledged. He would never have discovered himself so openly, if his intent had been to put a Cheat upon the World. But this is the slightest part of the accusation, and Mr. Lowth, I presume, will not lay any stress upon it.

The other is far more Considerable, *That they have left out Bishop Cranmer's Subscription to Dr. Leighton's Opinion concerning Church-Power, by which he retracted his former Erroneous Judgment*. This indeed were a very foul thing, and if it could be proved, would leave both the Dean and Dr. Burnet without any excuse. For this we are told that the *Arch-Bishop* subscribed to Dr. Leighton's Opinion with his own hand, setting Fig. 61. Th. Cantuariensis below the Doctors, and blotting out his first Subscription. You, says he, have wholly omitted this. Here are no less three mistakes in these few words; one that the *Arch Bishops* Name was put below Dr. Leighton's, whereas it was not set under it, but by the side, in the Margent of the Paper: Another that he Blotted out his first Subscription, when it remains to this Day as Legible as any of the rest: And the Third, *that all this was wholly omitted*; whereas the *Arch-Bishops* Name is Subscribed as often in the Print, as it is in the Original. A little

little farther he makes a fourth mistake in the same matter, for he supposes that *Cranmer's Subscription* was under *Leighton's*, to the Article *Concerning Church Power*, which is the place where he complains it is *Omitted*; whereas neither *Cranmer's* nor *Leighton's Subscription* was put immediately to that Article, or any other, but only to the Last, which must be understood to have been done in confirmation of all the rest, as well as that; and there both their Names are still to be seen in *Dr. Burnet's Printed Collection*. How many voluntary mistakes does he run into, that he may accuse his Adversaries of *Unfaithfulness*, when by that very attempt, he makes himself guilty of it in a very high degree. But yet he will plead they have been *Unfaithful* too; because they have not acquainted the World with *Cranmer's Retraction* of his former Opinion. To this it may be replied, that if *Cranmer's Subscription* to *Leighton's Paper* did imply such a *Retraction*, then they have acquainted the World with it, by the publication of that *Subscription*; If it did not, then it was well done, not to impose upon the World, as he would have them, by false Glosses, and forced Interpretations. But did not *Cranmer retract his first Opinion* then? without doubt he did. Why then was this *wholly omitted*? whatever *Mr. Lowth* may pretend, it was not. *Dr. Burnet* had given an express account of it, in the proper place, as he knows; and used a more convincing argument to prove it, than that *Subscription*, in the very Page wherein he refers to the Record we are contending about. His words are these. In *Cranmer's Paper* some singular opinions of his about the Nature of Ecclesiastical Offices will be found; but as they are delivered by him with all possible modesty; So they were not established as the Doctrine of the Church, but laid aside as particular conceits of his own, and it seems that afterward he CHANGED his opinion. For he Subscribed the Book that was soon after set out; which is directly contrary to those Opinions set down in these Papers. This passage *Mr. Lowth* could not be ignorant of; but he cunningly slides over it, because he saw it was not for his purpose. And this I think may be enough to shew that *Cranmer's Subscription* to *Leighton's Paper* was not omitted; nor his *Retraction* otherwise concealed.

But indeed it was not any thing of this nature that was the real ground of the quarrel; it is the bare Publishing of the *Manuscript* that seems to have made *Mr. Lowth* so angry; he would have had it otherwise disposed of; and he insinuates his mind in a Story out of *Livy*, which he thus relates: In the ground of *Petilius the Scribe*, were found two Chests, the one had a bundle in it containing Seven Books in *Latine*, de jure

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*jure Pontificio*, or relating to Religious matters ; they were perused by several, and, at last, read to the Senators, who, immediately condemned them to the Fire, (and they were accordingly burnt before the People) because in many things tending to the dissolution of their Religion. This is a way of proceeding, would have fitted the Conclave, as well as it did the Senate. 'Tis probable, that City has been under the Influence of the same cautious Planet from the very beginning; but I did not think before, that the way of dealing with Heretical Manuscripts could have been proved by such ancient Tradition. Well ! but what thinks Mr. Lowth of this ? Why, he admires it much, and esteems it a choice Example of an extraordinary Prudence. For so he goes on : *The Wisdom of that Government knew full well the ill consequences of admitting such looser Papers into competition with their received Worship, &c.* But I hope their Case and ours are something different. A false Religion may have reason to be jealous of all Opposition, and do that by Fire, which it cannot by Argument; but the true One has no need to be so extremely apprehensive of danger. It knows it self to be built upon so firm a Foundation, that it cannot be easily shaken; and therefore it is not afraid of what can be objected against it. Whatever others may be forced to do, the Church of England has no occasion for any unwarrantable Artifice to support it self; we are not put to a necessity of forging, or suppressing any Writings to maintain our Cause. We do deservedly retain a very great Veneration for Arch-Bishop Crammer, but we do not think we can suffer so much by any private Opinion of his, that we should be tempted to Destroy his Papers, for the sake of that; especially when it was subscribed with so much Dubiousness, and deliberately *Retraited* not very long after. And when all is done, I am verily perswaded, that the Generality of the Church of England are better satisfied to see the Manuscript Published as it is; than if it had been *Burnt*, as Mr. Lowth advises very gravely, like a *Roman Senator*.

The next thing wherein he imagines the Dean has not given sufficient satisfaction, is *The Power of Church-Officers*. And to make this out, he undertakes to examine some of his Books, where he might have found many things that way, which he thinks fit to take no notice of; and for what he has chosen out, he very often either mistakes, or else wilfully perverts the sense. Sometimes 'tis pleasant to see how he will be Tutoring the Dean, and shewing him how he should have expressed himself. But I must not trouble you with such Observations as these; that were an Argument too Copious. The first Treatise he pitches upon, is the *Appendix to the Irenicum*; where he acknowledges the Arguments for

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Pag. 64.



*Church-Power are common, but good:* This is a very kind concession for Him. But then the exception is, that this is *limited to the Power of Excommunication*. Why, then that was *Competently well done, so far*. And that was the Subject to be treated of, and to have extended it farther, in that place, had been little to the purpose. And the Dean, I believe, can hardly be sorry yet, that he was not impertinent; though that it should seem, had been the only way to have pleased Mr. Lowth.

Pag. 65. The next Treatise he falls upon, is *The Vindication of Arch-Bishop Lawd*, the same which he thinks might have *discomposed him upon the Scaffold*, if he could have been aware of it; and it is not strange, if all be true which he says; *In which I find little amends for these your Irenicum Doctrines*; but rather, an evident confirmation of many of them, if not doing worse. That must be very bad indeed, at least in his esteem; but then the wonder is, that none of these very ill things should be discovered by the Reverend Prelate that licensed the Book; who in his time was taken for as Wise and Learned a Man, as Mr. Lowth, and had certainly done and suffered as much for the Church. Nay, besides this publick approbation of so eminent a Person, and other acknowledgments, which some of his Graces near and Learned Relations thought fit to make, all the Bishops of that time were pleased to give the Dean their particular thanks for the Work: An Honour, I believe, that has not yet been conferred upon the Author of this Letter; and which does sufficiently signify how different their apprehensions were from His. But an extraordinary Good-will is extremely sagacious; and by the help of this, Mr. Lowth has been enabled to spy out more, than any man before him could do. After a diligent search in that large Volume, he has happened upon a little piece of a sentence, which he conceits has a very ill Aspect upon Church-Power. And it is this: *The being of a Church, supposes this antecedent belief [or assent to the Doctrine of Christ] in Christians*. This is no such Paradox, but that, 'tis likely, a far meaner man than the Dean might be able to defend it. But he, when he has been at some pains to misunderstand it, loads it with no less than five and twenty of the most monstrous Consequences, that he could think of; and at the same rate, a man of such a fruitful Imagination as He is, might have easily increased the number to five and forty more; and after all, he gives up the Cause, by yielding, that *Believers, in some sense, are antecedent to the Church*. Which is a Proposition so very like that for which he quarrels the Dean, that the most, if not all the Objections that are made against the one, may be returned with equal force upon the other; and, as he explains himself, not without the Addition of some peculiar Difficulties upon Him.

Pag. 66. *on Church-Power*. And it is this: *The being of a Church, supposes this antecedent belief [or assent to the Doctrine of Christ] in Christians*. This is no such Paradox, but that, 'tis likely, a far meaner man than the Dean might be able to defend it. But he, when he has been at some pains to misunderstand it, loads it with no less than five and twenty of the most monstrous Consequences, that he could think of; and at the same rate, a man of such a fruitful Imagination as He is, might have easily increased the number to five and forty more; and after all, he gives up the Cause, by yielding, that *Believers, in some sense, are antecedent to the Church*. Which is a Proposition so very like that for which he quarrels the Dean, that the most, if not all the Objections that are made against the one, may be returned with equal force upon the other; and, as he explains himself, not without the Addition of some peculiar Difficulties upon Him.

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Him. But I will not insist upon them, because I cannot perceive how either of the Opinions can be destructive of *Church-Power*; since it is a part of the *Antecedent Belief*, which is granted on both sides, that there is a *Church*, and that it is the duty of every one to unite himself unto it, and to be obedient to the Governours of it.

The Dean in his *Answer to sever al Treatises* has reduced the Authority of the Governours of the Church to these three Heads: 1. *An Authority of inflicting Censures upon Offenders; which is commonly called the Power of the Keys, or of receiving into, and excluding out of the Communion of the Church.* 2. *An Authority of making Rules and Canons about matters of Order and Decency in the Church.* 3. *An Authority of proposing matters of Faith, and directing Men in Religion.* If you please, you may see in that place, how every one of these is farther explained; the passage is so exprefs, and so very apposite to the matter in dispute, that Mr. *Lowth* could by no means wholly avoid it. But he strives to hide the Evidence of it, as much as may be; he only refers to the Pages where it is, but dares not trust the Reader with the sight of one word of it; for fear he should be convinced, by so clear a Testimony, that the Dean's opinion of the *Authority of the Church*, was sound and Orthodox. Therefore, without mentioning what had been said, he puts in a blind exception to the whole in gross, and affirms confidently, that notwithstanding all the Dean had spoken in this place, yet he *Has left the Church without Power to make her Declarations Law.* But this he does not so much as attempt to prove. I wish he had; for it is plain that here is an *Authority* to Command attributed to the *Church*, and a *Power* to enforce her Commands by inflicting of *Censures* upon all those that will not obey; and if this be not enough to make a *Law*, I should be glad to be informed what is. But the *Authority of making Rules and Canons about matters of Order and Decency* was so plainly asserted, that there was no denying of it; yet he tries to shift it off, by saying, that *it is no more, in effect, than what had been said before in the Irenicum*: and suppose it be; what then? That does not any way lessen what is said here; but only shew that the very *Irenicum* it self, by his own confession, is nothing so bad a Book, nor such an irreconcilable Enemy to *Church-Power* as he would make it.

Upon this he starts out of the way, if he were ever in, and runs into a Digression full of nothing but vain surmises little to the purpose, and never returns to the business in hand, till he comes to the *Treatise of the unreasonableness of Separation*; and that he allows to be Competently well done, so far as it reaches, as I have told you before; but then least

Answer  
to several  
Treat. p.  
267, &c.

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any thing of the Dean's should escape without a mark of his displeasure; he thinks that *All is left still as matter of Dispute, &c.* But that I have shewed already is not so; and that there is an obligation to Obedience laid upon the Subject. And whosoever shall peruse that whole Discourse, without Prejudice, must certainly be convinced that the Dean has given abundant *satisfaction* for any former *Mistakes* about *Church-Power*.

Page 83. The last thing is *Episcopacy*; and here the Charge is but short, but it is very vehement and pathetic. *You have made no satisfaction at all to the Church of God, for that Irenicum Doctrine, which equals the Presbyterian with the Bishop. What? None at all? No: There is not any thing like amends for it in all your Writings that I have met with. Then I guess there may be some which have not yet fallen into his hands. But let us see what he has met with. It is true, you often speak of Episcopacy, as the most Ancient Government deriveable from the Apostles: Sure this too is Competently well done, so far; something like amends, at least. But*

Page 84. *what should there be wanting to make it compleat? why this: You have not any where asserted it in the number of those Institutions and Practices Apostolical, which are perpetual and immutable: And until you say this, all you can say besides is to no purpose. Well, since it is resolved that nothing else shall serve the turn, pray do but look into the Discourse of the unreasonableness of Separation, and consider whether there be not enough said in that Book to make it appear, than it was really the Dean's Opinion that the Episcopal Government was unalterable. Or if this will not suffice, I think there is something in the Two-penny Paper that may. For in that the Dean tells us, that He does now think much more is to be said for the Apostolical Institution of Episcopacy, than he at that time apprehended, when he wrote the Irenicum. Here Episcopacy is acknowledged to be of Apostolical Institution and that implies it to be perpetual and immutable. For though some things of meer Apostolical Practice may, those that are of Apostolical Institution cannot be changed: whatever they appointed to be observed in the Church, no Power upon Earth has Authority to alter. But if this be not enough yet, then I desire you to consult the Four-penny Sermons, in which Mr. Lowth cannot deny some Errors, which he imputes to the Dean, to have been Retracted; and in the beginning of his Letter he very Complementally Rejoyses, and thanks him for it, No man more. But that was suddainly*

Page 3. *slip out of his mind; therefore I will take the liberty to refresh his Memory with a passage or two which will clear the matter we are now upon. And besides the general Scope of a great part of the Discourse, in one place he delivers his mind thus: That the Bishops did succeed the Apostles, we have the general consent of the Ancient Fathers, who were the most competent Witnesses in this Case; which is an Argument they belie-*

Dr. Stil  
lingfleet's  
Serm. p.  
30.



believed the Apostolical Power, with respect to the Government of Churches, did not expire with the Apostles, but was to continue, as long as Christ had promised to be with them, i. e. to the end of the World. And afterwards again: Our Church hath wisely and truly determined, that since the Apostles times there have been three Orders of Bishops, Priests, and Deacons; and then he adds, and in a regular, well constituted Church, are to Continue to the World's end. These are as full declarations of his Judgement, concerning the Perpetuity, and immutability of Episcopacy, as can be desired; unless Mr. Lowth should conceit that the Church Triumphant is governed by Bishops, and may hope to be made one in the other world. But how the overlooking of these, and many things else, and insisting still upon the old accusation, as if it had not been clearly answered, can comport with his *Design of Truth and Honesty*, is worth the inquiry. I leave it to your thoughts, and hope I have made it plainly appear that the Dean has given very good satisfaction for all the Errors and Mistakes that have been laid to his charge. lb. Pa. 38.

This Letter is grown longer than I intended, when I began it, and yet I have taken some pains to contract it. For if I had followed Mr. Lowth in all his Rambles, and remarked every thing that was really exceptionable, it would have been five times the length, and must have been Read by you with as little pleasure, as his was. I have dealt with him as tenderly as I could; and if I have said any thing that may seem severe, it has been extorted by his unsufferable Rudeness to a better Man. Look upon his Letter once more, and you will readily excuse the hardest word I have given him. He takes care to let the World know that his first Book was the *Result of the Course of his Studies*, and so it might; but this can be the *Result*, of nothing but Anger, and want of Consideration, and an inveterate kindness for his Adversary. For there is not any thing in it clearly proved, but an untractable crossness, and an impotent desire to be Cavilling at every thing the Dean can write. Of this we have had many evidences already, and you may expect more when you shall have the happiness to see another choice Piece, with which he is sometimes threatening the Reader. For he seems resolved to signalize himself for ever, by still Renewing his bold Attempts upon the Dean of St. Pauls. That he should have the Ambition, I do not wonder; but what should give him the Confidence, I cannot certainly tell; only I conjecture there is one thing may have done him some harm, and put him upon enterprizing above his strength. You know he pretends to have been very Conversant, in some of the best Authors; and his Industry, for ought I know, might have been commendable enough; but then, as 'tis probable, associating himself often with some Subject  
Church  
Power.  
Pref.

1b.

that had little or no skill in that way, among whom he might safely swagger with the great Names, of *Bishops, Doctors, and Fathers of the Church Catholick, the Church Historians, Councils, and Laws Imperial &c.* and they stand all amazed, and stare upon him, and take him for nothing less than a perfect Oracle of Antiquity: And, as most men are apt to think well of themselves, this might increase the conceit of his own Learning, and make him presume so far, as to Judge himself an over-match for the Dean; and thereupon write to him with as much assurance, as if he had been dictating to his ignorant Admirers over a Dish of Coffee. He had been so used to give Law to his Companions, that he imagined all the World would have held their Peace, and gaped at him, as they were wont. But he was very much deceived, the Generality of men had quite another sense of Things; they were something startled with the first, but they were out of all patience at the incomparable Rudeness of this second Attack. I am afraid I may incur his displeasure, by the freedom I have taken to remind him of it; but I deserve his Thanks, for endeavouring to make him sensible of those faults, for which he stands condemned by all the World. For I am confident there is not so much as a Remnant of that little *Party*, which was once carefully fomented, against the Dean and some others, about *Cosmus Blene*, now remaining; 'tis very likely, they have all deserted: For sure they could not be so very Weak, but that they must plainly see, that their mighty Champion has been able to do just nothing at last, after all his Huffing, and Blustering for the Cause. You cannot esteem any Expression I have used too harsh, when you reflect upon the Contempt and incivility, with which the Dean has been treated; neither will you think any thing I have written too Light and Ludicrous, when you consider that meer Indignation may provoke a man to Laugh. A Person that has been most eminently serviceable to the Church, is a Publick concern; and his Reputation ought not to be blasted by every indiscreet and passionate Writer. How Mr. *Lowth* will answer to his own Conscience, this bold and repeated attempting to defame the Dean, at this time, upon false and frivolous pretences, I do not know. If he make an acknowledgement for the Injury, by a *Recantation as Publick as the Error, Scandal, and Offence*, he will do like an *Honest Man*; but if he resolve to write on still, to exercise his Style, or to discharge a little more of his *Choler*, he may please himself: But unless he have something more material to say than he has yet offer'd, all true Lovers of Learning, and the Church of *England*, will always continue upon the Dean's side. I am, SIR

March the  
10th. 1689.

*Your Humble Servant.*

F I N I S.

